¶ A diſcloſing of the great Bull, and certain calues that he hath gotten, and ſpecially the Monſter Bull that roared at my Lord Byſhops gate.

Imprinted at London by Iohn Daye dwelling ouer Alderſgate.

Experience of the leud lustinesse & vnchastitie of Popishe clergie hath long agoe ministred an olde tale, how a person of a towne hauing the lordship annexed to his personage, as many haue, by reason therof was by speciall custome charged, as in many places they be, to kepe a common Bull for the towne, wherby they? cattell and his tithe might be encreased, which Bull had great libertie and is by custome not poundable. It happened that complaint was brought to him by hys neighbors of the insufficiencie of his Bull, that he dyd not get calues so plentifully as in tyme past they were wont to haue. The person a wise man of good skill as it should seme, caused hys Bull to be tyed fast and hys crowne to be shauen, and then let him goe, saying, now goe thy way, there was neuer any bad of thys marke, he will get calues I warrant him. So is it happened that of late a holy Bull, I thinke sume Iupiter is come for loue of hys lo, or rather for lust to some leud Pasiphae arrimed in this land.

It is the great persons bull, which person was wont by custome to finde com-

mon Buls for all England, when he claimed or vsurped the Lordship of England as annexed to hys personage. It is the same Bull that begat the famous Ponecalfe that of late yeares made the terrible expectation. Of late being against custome empounded, or kept from breaking of hedges as he was wont to do, and from spoyling of seuerall pastures, he grew to some faintnesse. But now hath his owner new shaued hys crowne & sent hym to get calues agayne for encrease of the townes bearde and the persons tithe.

And surely the experience is notable, for since he came ouer so lately disguised, he hath light vpon certaine ranke kyen, who I thinke by their long forbearing are become the lustier, that is, treason, superstition, rebellion, and such other, and with them he hath so bestirred him, that by the helpe of maister Doctor Harding, Sanders, and other, some there, some here, iolly rowkepers and herdemen of Popish clergie, which sent and brought him ouer, & brake open for him the seuerall hedges and fenses of true religion, obedience, allegeance, fayth, and honestie, he hath begotten a marueilous number of calues in fewe yeares, that is, since the yeare 1567.

he

he hath begotten multitudes of all the formes of calues hereafter mentioned, beside other in the wilde woodes not yet knowen, & lastly he hath begotten a most horrible monster, of whom shall hereafter be entreated.

He hath begotten some traitorous calues, as the practisers and vnderminers of the state. Some rebellious calues, as those that haue combred the realme with vnhappy sedition. Some deinty calues with white faces, as dissembling hypocrites that watch their time. Some calues with blacke faces, as black soule and his fellowes common bleaters and railers at true religion. Some Apostaticall calues, that haue forsaken fayth and do impugne the knowen truth. Some tame drousy calues, that with their brutishe superstition can not raise vp their heades from ground, nor their eyes to heauen. Some mad wilde calues, as Roges and Rumor spreaders. Some running and gadding calues, wiser than Walthams calfe that ranne nine miles to sucke a Bull, for these runne aboue nine hundred miles. And no maruell, for they desire not to sucke milke but bloud. Some calues with hornes, and some without, some with power run-

ning fiercely, some pushing with their vnarmed heades as cluishly as they be able. Some doctor calues, some proctor calues, and some of other degrees. Some weyward calues, euer running backward and athwart, without regard of ditch behinde them, or hedge before them. Some calues whom no sense will hold, no not the brode sea. Some cow calues, some bull calues. Some calues that neuer will be but calues, though they liue these hundred yeares. Some winking calues. Some suttle vndermining calues. And some fonde licking calues there be that be none of the same Buls calues, but calues out of Gods own heard, seduced by leude companie of other stray calues. These in seking to licke woundes whole, do not onely licke poyson into their owne bodies, but also enuenime other therby, and specially the good damme with whose wholesome milke them selues be fedde. This Bulles calues since they receaued their fires blessing, are waxen wilder then they were, no heardman can rule them, but as if the gad flye were in their tailes, they runne whisking about, or of mere cluishnesse will taste no wholesome and naturall fode.

The Monster of whom I tolde you,

is

is no way so fitly to be described, as by the olde tale of the ancient Poetes, that seme as it were to haue foreshewed him in figure, as followeth. Pasiphae Quéne of Creta, not sufficed with men, conceiued inordinate, vnnaturall, and therewith vntemperable lust to engender with a Bull. Neither regard of vertue, honor, kindnesse, nature or shame, in respect of God, her husband, her countrey, her selfe, or the whole world, could restrayne her violent rage of vncleane affection. Yet wist she neither how to woe the Bull, nor how to apply her selfe vnto him. A meane at length was founde to make this vnkindly coupling.

There liued then a cunning craftesman Dedalus, the selfe same Dedalus of whome it is famous how he made vnto himself winges, wherewith by cunning guiding him selfe he passed seas & countries at his pleasure. And winges he made also for Icarus his sonne to fly with him. But the vncunning Icarus, climbing to neare the sonnes heate, his winges melting, fell into the water and gaue name to the sea.

This fine Dedalus, to satisfie the wicked Quénes feruor of lust, & to match her and the Bull in abhominable copulation,

framed a cowe, and so made couered and vsed it with lewd deuises, and therein so inclosed and placed the good innocent and vertuous Lady, that of the Bull she conceiued the abhomination of the world, and in time brought forth the monster Minotaurus halfe a Bull and halfe a man, fierce, brutish, mischeuous, cruell, deformed, and odious.

To shrond thys monster from common wonder, & yet therewithall to deliuer him the fode and contentment of hys crueltie the destruction of men, a Labyrinth or Maze was builded by the same cunning Dedalus, wherein Minotaurus the Pan bull or Bull man lurked, and men passing in thether to him by entanglement of the Maze & vncertayne errors of wayes, were brought to miserable end, till at length valiant Theseus, furnished with the policy of wise Ariadna, receaued of her a clew of thred, by which, leaning the one end at the entrie, he was continually guyded and preserued from the deceauing Maze, and hauing slayne the monster, by conduct of the same thred safely returned.

The appliance hereof to the experience of our times hath an apt resemblance, not

not to proue but to shew the image of some doinges at these dayes, and therewith by conference not onely to sharpen an intentiue sight of that which we winck at, but also to rayse a iust lothing of that whereof by some hurtfull impedimentes we haue not discerned or rather not merked the horror.

Lecherous Pasiphae may well be applyed to treason in hye estates addicted to papistrie, forsaking Gods ordinance of humane royall gouernement. Which when so euer it happeneth, (for happe it may and hath oft so chaunced) such treason destroyeth good and naturall affection, it kindleth vile and beastly desires, and among all other none comparable in filthinesse to the lust of yelding them selues to beare the engendring of the great Bull of Basan or rather of Babylon, the oppression, incumbence, and tiranny of Rome, the vsurpation of the Romaine siege the siege of all abhomination. This principall traitorous lust, that throweth downe the person vnder this vncleane desire, throweth away vertue & respect of God, for Romane pride hath climbed into the seate of God and thrust him out, and banished vertue by open dispen-

fing with vice. It expelleth remembrance of honor and kindnesse in regard of husband, for fayth of wedlocke hath no place in adulterers, and by Romane practises neither doth superstition permit the soule to keepe her chastitie from idolatries and from forsaking Gods rules of religion, nor the wife her due fayth from wandering lust, nor the husband his safetie from traitorous violence. It driveth out naturall love of countrey, for it prostituteth all dominions to the common adulterer, undermiuer, and forcer of kingdomes, the Bull of Rome. It banisheth shame, for it boasteth her filthinesse to the worldes sight, soliciteth it publikely, practiseth it openly, defendeth it impudently, and carieth it in glorious pompe and triumph, not as Iō ryding on a Bulles backe through the water, but as it were carnally wallowing with a beast on the toppe of Traianes piller. And surely no more sodomiticall is in nature the unnaturall mixture of a Bull and a woman, than is sodomiticall in policie and religion the intermedling of the popish usurpation of Rome with a temporall prince, yelding his or her realme to Popish iurisdiction, or with the spouse of Christ the universall church ca-

nished

nished by that Bulles force or deſyled by his abuſes. But as in Paſiphae, ſo where ſuch rage of traiterous and ſuperſtitious deſire entreth, Gods grace forſaketh, honeſt feare departeth, ſhame flyeth, and the luſt is intemperable.

The Dædalus that muſt bryng the enioyeng of this horrible luſt to effect, is the treaſon of Popiſh Clergie, full of cunnyng workmanſhyp, as the world hath long had great experience, euen the ſame Popiſh Clergie that hath framed to hym ſelfe wynges, not naturally by Gods ordinance growyng to the body therof, but made of fethers pulled from temporall Princes and from Biſhops in theyr owne Dioceſes by vſurpation, faſtened together by art of ſymonie, and ioyned to theyr bodyes with the glew of ſuperſtitious credulitie. With theſe haue they paſſed landes and ſeas, clymbyng & flyeng in ayre, that is, vpon no ſtedfaſt ground, aboue mountaines, trees and countries, that is, aboue Emperours, kingis, luſt prelates and common weales.

The ſonne of this Dedalus, that is, of treaſon of popiſh clergie, is Icarus, that is, aſpiring treaſon of ſubiect, which follo-

wing his father and guide popish treason, but not so well guiding himselfe for lacke of experience, and desiring to sodenly to climbe to nere the Sonne, or perhappes mounting with more hast than god speede before his winges were well fastened, or while himselfe could but yet flutter with them and not perfectly flie, as God would, his glew melting, and his winges dropping away, fell downe in his climbing, and no doubt will geue name to the place where he lighteth for perpetuall memorie of his vndue presumption, surely yet piteously bewayled of papistes as Icarus was of Dedalus his father. m. [illegible]

This cunning Dædalus, Popish treason, to bring this copulation to contentment of the vnchast Pasiphae, encloseth her in a counterfait cow, that is, such princes or great estates as desire to lie vnder the Bull of Rome, popish clergie turneth into brutish shape to ferue brutish lust, maketh them beastly, forsakyng the dignitie of man and womans shape, whom God made vpright to loke to God and Gods seate the heauen, & it maketh them cowishly stoupe to earthward, without regard of the nature of man, the dignitie of kyng-

domes,

domes, the reuerent aſpect to diuinitie, or any other manly and reaſonable conſideration, without any more vigor, agilitie of ſoule and induſtrie to do nobleley than is in a cowe: a beaſt in deede profitable for worldly fode, as Papiſtrie is, but (as moſt part of beaſtes be) redy to promiſcuous & vnchoſen copulations, and ſpecially meete for a Bull, and among other pretty qualities hauyng one ſpeciall grace, (as one of theyr owne Popiſh Doctours preached) to ſwynge away flyes with her tayle wett in the water, as ſolilh papiſtes ſwinge away ſinnes and temptations with a holy water ſprinkle.

In this beaſtly likeneſſe, degenerating from manly forme, and maieſtie of gouernance, by Dedalus workmanſhip, that is, by popiſh clergies traitorous practiſe, enſued the copulation of a Bull and a Queene in a colwiſhe ſhape, that is, Sodomiticall and vnnaturall mixture of popiſh vſurpation with and vpon royall gouernance in brutiſh and reaſonleſſe forme.

Of this ingendring is begotten Minotaurus, a compounded monſter, halfe a Bull and halfe a man, a beaſtly cruell babie, roaring out with the voyce or ſound

of a Bull, and wordes of a man, the sense of a deuill. The selfe same monster Bull is he that lately roared out at the Bishops palace gate in the greatest citie of England, horrible blasphemies agaynst God, & villanous dishonors agaynst the noblest Quéene in the world Elizabeth the lawfull Quéene of England, he stamped and scraped on the ground, flong dust of spitefull speches and baine curses about him, pushed with his hornes at her noble counsellers and true subiectes, and for pure anger all to berayed the place where he stode. And all this stirre he kept, to make a prefe if hys horned armye of calues would or durst come flyngyng about him toward midsommer moone.

But he loked so beastly, and he raged so baynely, that though the whole wood rang of hys noyse, yet hys syre the great Bull, hys damme the prostitute cowe, and hys children the folish calues, were more ashamed of hym than the noble Lion was afraide of him. And therfore the Bull hys sire, the cowe hys damme, and the wyfell of hys calues, fled once agayne to Dædalus the treason of Popish Clergie, for succour and good counsell, by whose good workmanshyp this myngled monster is

closed

closed vp in a Maze, that is, in vncertaintie of payne and false reportes, and (as it happeneth in a Maze) by wayes leadyng to other places than they seme to tend vnto, by crokednesse of deuises, by spredyng into sondry crekes of rumors, to hyde whence the Bull came or where he lurketh, euen as in the Maze of Dædalus it happened, so it commeth to passe that the Minotaure is not found out, and such as enter into the Maze, that is, into folowyng of Popish reportes and deuises, entangle them selues so, that wanderyng vncertainely at length they may hap to perish in Dædalus engyne. And iudgement they lacke (the euident proufes considered that are in that behalfe to be ministred) that beleue the report to be true of transferring that Bull to Protestantes deuises. But I feare a worse thing: for if they haue no wisedome that say so, wise great persons can not beleue them: and if they lacke not witte, then can not them selues beleue it, and so is their truth to the Prince to be perilously suspected.

The remedie resteth that some Theseus, some noble and valiant counseller, or rather one bodie and consent of all true and good nobilitie and counsellers

followe the good guiding threed, that is, godly policie deliuered them by the virgine whom they serue, and conducted thereby not onely may passe without error through the Maze and finde out the monster Minotaure that roared so rudely, but also destroy hym and settle theyr Prince and them selues in saf etie: so as, Pasiphae duely and deseruedly ordered, Dædalus vnwynged and banished, hys fethers rightly restored, Icarus fayre drowned, the cowe transformed, the Maze dissolued & razed, the monster destroyed, the calues (after the cow perished) sent with Malthams calfe to sucke theyr Bull, Theseus may be victorious, the virgine Ladie most honorable, the land quyet, the subiectes safe, and Gods prouidence euer iustly praysed not vaynely tempted, hys kyndnesse thankfully embraced, his name louyngly magnified, hys policies wisely followed, hys Religion zelously mainteyned.

But till these noble enterprises be atchieued, it is not good to be hedelesse. The monster may be let out of the Maze, when it pleaseth Pasiphae and Dædalus.

It is good to be awake. Some men be wakened with tickelyng, and some with pinching

pinchyng or pullyng by the eare, that is, some with mery resemblances, and some with earnest admonitions. Some be rayſed out of ſléepe with noyſe, as by the ſpéech or calling of men, or by brute voyces, as the roaring of Bulles and noyſe of beaſtes, that is, either by aduiſes of them that warne with reaſon, or with the bragges & threateninges of the enemies, or inklinges ſlipped out of vncircumſpect aduerſaries mouthes. Some be wakened with very wiſperinges, as with ſecret rumors and intelligences. Some agayne are ſo vigilant and carefull, that the very weight of the cauſe and penſiue thinking of it, will ſcarcely let them ſléepe at all. But moſt miſerable is their drowſineſſe, or rather fatall ſemeth their ſléepineſſe, that for all the meanes aforeſayd, and ſpecially ſo leude and loude roaring of ſo rude and terrible a Bull, can not be wakened or made to arme and beſtirre them, till the tumult and alarme in the campe, the clinking of armour, the ſounde of ſhotte and ſtrokes, the tumbling downe of tentes round about them, the groning of wounded men dying on euery ſide of them, treaſon, force, and hoſtilitie triumphing in their luſtieſt rages, and Sinon, that per-

swaded the safetie of the traiterous horse, insulting among them, yea till the very enemies weapon in their body awake them. Such may happe so to sleepe as they may neuer wake.

Let vs all wake in prayer to God. Let vs cry louder in sincerities and deuotion, than the Bull is able to roare in treason and blasphemie. Let vs pray God to arme our Queene and Counsell with all wisedome and fortitude, and our selues with all fidelitie and manhode, and to repose our selues vpon confidence of their most blessed gouernance, and redy with our liues and all that we haue to follow and serue them.

Let vs dayly and nightly pray God to send a curst Cow and a curst Bull short hornes, or to be well capped, or wel sawed of, that they budde no more, for els it were better to take away head and all to be sure, least honester then these calues be made calues, or knocked on the head as though they were calues. Surely as of a body there is but one head that can not be spared, so in a body may be many heds that must nedes be spared, as perhappes twenty byles & euery one hath a head, in which case there is no perill but least they goe

goe into the body againe & then perchance infect the hart bloud and put the body in danger. And the onely perill of driuing them in againe you wote is colde and colde handling. Some of our botches be runne already, of some theyr heads be broken, some ryping and I truste shall be well launced or cleane drawne out in time. In the meane time beware cold. And God send & maintayne the warmth of his grace.

Amen.

¶ An addition declaratorie to the Bulles, with a searching of the Maze.

Seen and allowed.

Imprinted at London
by Iohn Daye dwelling
ouer Aldersgate.

That ye be not deceaued, good Readers, for I see it commonly mistaken, I thought it good to let you know, that the Bull which is published in Print in Latine and Englishe, together with the forme of Absolution annexed vnto it, is not the same Bull that was set vp at the Bishops gate, as many suppose, but an other. For plaine explication of the truth, ye shall vnderstand that there be two Bulles. The one conteineth a power and forme to pardon, assoyle, and reconcile all such as would returne from the Christian Religion now taught in England, which they call heresie, and from obeying our Quéene and her lawes, which they sclaunderously call schisme, to the bosome of the Chirch of Rome which we may truely call Helles mouth.

The dispensation publishing and employing of this Bull was committed to Doctor Harding, and to many other seuerally, not onely to relieue those Popish Patriarkes with the gaine of that pardon, but specially to send out those Archepapistes with that Bull of reconcilement

among the Quænes faint subiectes English Papistes, as it were capitaines to strike vp their drommes to gather soldiers, offering them great wages that should fight vnder the Popes banner for an other hed agaynst our Quæne, that is, remission of their sinnes, as pure cleanenesse as when they were baptised, restitution to the communion of the faythfull, absolution from all sentences, and from all paynes of Purgatorye, and the enioying of life and kingdome euerlasting.

With these Bulles and this proclaiming of wages, they haue bene gathering of rebelles euer since the yeare 1567. and haue withall geuen to very many of them prest money to be ready in rebellions, that is, certaine papers and badges of sondry formes, some with a figure of Christ crucified, some with fiue woundes, and some other.

Since which time, namely in the ende of Februarie 1569. when the late rebellion was redy layed and in hatching, the Popes holinesse hath decréd an other Bull, no dout at the speciall sute, procurement, instance, and importunate calling on of our Englishe traitors, and among other

other D. Harding and the reſt that procured the other Bulles.

In this is conteined an arrogant, tyrannicall, and blaſphemous taking to himſelfe the power, as committed to him from God, to deſtroy, tranſpoſe, and alter kingdomes at his pleaſure, a number of vile and horrible ſclanders and vncomely naminges of our Queene, ſuch as a good ſubiect can hardly heare with patience, the very effect of a great part of the late rebelles proclamation as it were tranſlated, & finally his lewd preſumptuous ſentence of her maieſties deprivation, in ſo ſpitefull abhominable, villanous, and traitorous forme as is not to be reherſed. This is the Bull that was ſet vp at the Biſhops gate.

It ſeemeth by all probabilitie, and no dout vpon examinations it will ſo fall out, that the originall of this Bull ſealed was among our rebelles, and (as it is thought) brought them by Markenfeld or ſome ſuch other, or deliuered them vpon their conference with ſtrangers, and kept cloſe among them ready to be publiſhed ſo ſone as they ſhould haue bene able to get into their company ſuch hed as they deſired to ſet vp after our Queene, or ſuch ſtrength

as that they durſt anow it. God ſo preuented them that they neuer came ſo far.

Pl. &c. In hope of the ſucceſſe of this Bull, a number of Papiſtes, that ſometime did communicate with vs, or at leaſt came ordinarily to our publike prayers, haue of late forborne, and by this note ſhall ye know many of them.

In hope of the ſucceſſe of this Bull, were (as it is reported) letanies and prayers in Rome for the good ſpéde of our rebelles.

In furtherance of the ſucceſſe of thys Bull, was the ſpreading of falſe newes in Spaine, of a great battell in Ireland betwene Papiſtes and Chriſtians, wherein an Angell with a Chalice in his hand was reported to haue diſcomfited many thouſandes of our Quéenes ſubiectes, for which there were in Spaine publike gratulations, ringing of belles, and triumphinges, adorned with the greateſt preſences there, or rather (as may well be ſuſpected) prayers for our rebelles ſucceſſe, according to the good meaning of the holy league or the conſpiracie of Trent.

In hope of the ſucceſſe of thys Bull, our Louaniſtes haue ſtayed their handes

from

from writing, and ſtand in ſuſpenſe (better it were they did hang in ſuſpenſe) and expectation what will become of theſe miſchieues whereof them ſelues haue bene the proctors.

In hope of the ſucceſſe of this Bull, a number of Papiſtes haue fled of late, and ſome of them with promiſing or rather threatening by letters a recompenſing at their returne of ſuch kindneſſes as are ſhewed to their friendes in their abſence, haue vttered their courage. *Co.&c.*

This is the Bull that maketh ſo many Papiſts ſtand yet ſo ſtiffly in not acknowledging her maieſties iuſt authoritie. And whatſoeuer they pretend for eccleſiaſticall cauſes, the very truth is to be thought that ſince the decree and publication of this Bull, the moſt part of them eſteeme not the Quene lawfull Quene of this realme, ſithe the Pope hath decreed the contrarie, who they thinke can not erre. And no dout if an othe were miniſtred in thys forme that they ſhould acknowledge her maieſtie lawful Quene of this realme, notwithſtanding any ſentence that the Pope hath geuen or can geue, and that if he haue or ſhall preſume to gene any ſuch

sentence they esteeme it erroneous and presumptuous, & will to their power resist him, his adherentes, & fautors that shal attempt to put any such sentence in execution or affirme it lawfull: surely they would likewise refuse such othe, vnlesse they wold affirme the Pope to erre shamefully, iudicially, presumptuously, seditiously, traitorously, and in vilest maner, which they would neuer sincerely confesse: but in answering the interrogatories ministred in the booke of warning they would shewe themselues as euill subiectes in very deede as they haue by some proceeding, and specially by setting vp of thys Bull, shewed the same warning to be true and reasonable.

Because they neuer came in the rebellion time to possession and habilitie to set vp the Comete whom they meant to aduaunce in stede of the Sunne rising, I meane, they had not the person whom they would extoll, nor the power to auow it, neither by forein ioyning, nor by domesticall strength, it seemeth they did forbeare the proclaiming of thys great Bull, and haue hidden him in the Maze. And yet hauing some hope left that toward sommer

perhappes

perhappes some soles would be madde, or yet at the least desperately at all a very dentures to vtter their stomake, they set vp a printed copie of thys Bull, whereby they haue shewed that they not onely had the originall to be proclaimed if time and other circumstances had serued, but also had prouided a number of copies printed, sodenly to make it common, and therewithall by the way a signification that our bookemen are priuie to it.

Failing yet of this hope, and the wiser sort of them espiying that the vnseasonable setting it vp came not to so politike end as they loked for, to supplie the fault of that rashnesse, they haue found a new deuise. Their complices, and the secret fauorers of these treasons, or paraduenture such as (for some respectes) are loth that to much of the bottome of this treason should be searched, haue spred or fauored a rumor, and geuen inlinuation that it is no true thing, but counterfaited by protestantes to bring the papistes in hatred.

No, no, this fetch is to farre fet a great deale. Treason it is, and vile and hie treason, to auance such a thing, whosoeuer do it, protestant or papist. And no protestant,

you may be ſure, will traitorouſly ouer-throw this eſtate, neither is any of them ſo madde to thinke it a good excuſe for him-ſelf, if he ſhould be arrained for traitorous ſetting vp of ſuch a Bull or paper, to ſay he did it of an other intent to bring papiſtes the Queenes enemies in hatred. And ſo may we well be bold to ſay, that there is not a proteſtant in England of ſufficient wit and habilitie to forge ſuch a Bull, that would be content himſelfe to be be hanged drawen and quartered to ſpite a papiſt, or that doth thinke he ſhould ſpite a papiſt in procuring to himſelfe ſo great a danger.

But the thing being ſo traitorous and perilous, euen in a proteſtant ſo intending as theſe pretend, I would faine learne, or rather haue it remembred of them to whom it apperteineth, of what qualitie the offence is in theſe qualifiers to concele it. I do not meane of leauing it vndiſcloſed when they know it, but of doing what they can by perſwaſion that other ſhould not finde it, or by diſſwaſion tranſferring the ſuſpicion an other way. Such are not like to ſuch concelers of felonies and trea-ſons as do not vtter the felonies, treaſons and offenders that they know, but they are

like

like vnto those that when a felon or traitor is pursued, do helpe to hide him, and conuey him into bie corners, and for the felons or traitors easier escape do tell them that pursue him that he is gone a contrarie way or geue them contrarie markes to keepe them from knowing and attaching him, or point them to a wrong persone while the very theefe or traitor may make shift for himselfe, yea and lend him some of their owne clothes to disguise him.

The thing is to euident, and thereby the truth of such hiders is the more suspicious. There are intelligences enow that the effect of the thing it selfe was more than a yere agoe decreed in Rome. The ordinarie proceeding of the Pope in like cases, and specially the following of the holy league inducеth it. The print is not vnknowen. The very paper, after it was taken downe, falling it selfe into the former creases & foldes and size of the packet wherein it came ouer, with a number of other plaine euidences, disclose the thing, and whence it came. Besides the very thing is such that he may well be sayd to lacke iudgement that discerneth it not to

be a very Bull. Be not therefore deceaued ye good subiectes: and ye deceiuers, beware ye deceiue not your selues.

Thus it is euident that such perswaders lacke either wit or truth, but I feare me they are so vaine glorious, and stand so much vpon vndeserued reputation, that they can be better content to be traitors than to be taken for fooles.

But let vs call to mynde, & gather some frute of the olde tale of Cassandra king Pryames daughter of Troy. She hauing the gift of prophecie by Apollo, alway to geue true warninges, had yet this punishment annexed, that though she prophecied truely she should neuer be beleued. So happened it that when suttle Sinon had perswaded the Troianes vnder false pretense of religion, and specially a dissembling shew of dedication to Pallas goddesse of wisdome, that is, vnder colour of wisdome and policie, to breake downe their walles to receiue the horse that the Grecians had framed and stuffed full of chosen soldiars, Cassandra gaue warning what treason the horses wombe conteined. But by the ordinarie and fatall discredit that was layed vpon her, and for that (as Poets say)

say) the fates and destinies of Troyes destruction were not remoueable, she was not beleued, the walles were broken downe, the horse deuoutely receiued, and though the armour within gaue sound and noyse, yet was he vnsearched, in the night Sinon opened the windowe, the armed men issued out, the Citie was fired and destroyed, and all (as the Poets tell) by conduct of Pallas goddesse of wisdome and policie.

I will not at this time prosecute the tale of Laocoon, his office of priesthode, his speare, the serpent from sea, his children, nor the rest, wherof euery poynt and euery particle hath his apt resemblance for our benefit.

Onely this I will say, that it may be that for our sinnes we haue Cassandraes plague, though truth be tolde vs, it is possibly not beleued. The Grecians then framed a horse. The Papistes haue now framed a Bull. Their horse was stuffed full of soldiers lurking redy to be let out to set Troye on fire. This Bull is stuffed with traiterous practises to destroy thys realme. Sinon perswaded them to receiue the Troyan horse without violating or

searching it. Our Sinons & lewd qualifiers would haue the Bul esteemed an other thing, and take from vs the desire to haue his belly searched. Their horse with remouing shoke, and they might heare the very sound of the armour within him. In this Bull the euidences are plaine of open treason, and the very effect of our rebelles proclamation translated soundeth within it, and semeth as it were out of the very Bulles belly to reare and tell vs that all they were priuy to it that were by any appendance or deuise of coniunction or alliance knit to the late rebellion: as also hard it is to excuse Æneas and Antenor great Lordes of Pryames house for knowing to much of the Grecians counsell. Cassandra cryeth out agaynst the horse, the fates will not let her be beleued, Sinon opened the windoow, the horse vnladed his treasons. Lay this to our case, I will compare no more.

Continually remember the word of God.

The Lord be mercifull vnto vs and preserue our Prince, and contrey, which without our prince can not in all likelihode be preserued. God keepe her noble Counsellers, and geue grace to all her subiectes to sticke fast and faithfully to her,

and

and graunt to her maiestie to continue to
sticke fast to true subiectes, and principa-
ly that we all by repentance wipe a-
way the sinnes that are the impedi-
diment why Christian Cassan-
draes, the preachers of Gods
truth, and good admonitions,
are not beleued and fol-
wed to our preser-
uation.